ENGLNADS ALARUM-BELL.

To be rung in the eares of all true Christians, to awaken them out of dead sleep of Sin and Securitie; that they may arme themselves by Prayer and Repentance, and seek the Lord while he may be found, before the evill day commeth.

Written by *Charles Hammond.*

Joel 2. 1.

Blow the Trumpet in Sion, and sound an Alarum in my holy Mountaines; let all the Inhabitants of the Land tremble, for the day of the Lord commeth, for it is nigh at hand.

LONDON,
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ENGLANDS Alarum-Bell:

Frances Wolfreston her book

THis Alarum-Bell, I have sent to be rung in the ears of all true Christians, whereby it may arowse them from the dead sleep of sin & security: & to beware of Gods Judgments, which he threatens against all obstinate, presumptuous, & stiff-necked people: behold friends, I would not have you thinke, that I will take upon me to Prophesie or Prognosticate any thing in this Booke, but what is warranted me by the Scriptures. That little Talent that the Lord hath lent me, I would not hide it, but willingly so lay it out, that ỹ use may redound to the glory of God, & the good of all those that fear him: my desire is, that this my small Book, cald Englands Alarum-Bell, may be as powerfull in your eares, & work so much for your souls, to stop Gods wrath by Prayer and Repentance, as the Preaching of Jonah to the Ninivites, as the Lord commanded him; who at the hearing of Jonah, when he said, Yet forty dayes & Ni-

niveh ſhall be overthrown: they faſted and prayed with ſuch earneſtnes & ſincerity to ỳ Lord, that God repented him of ỳ evill that he ſaid he would doe, & did it not: as you may read in the 3 of Jonah; You have heard lately, & do hear by the Judgemẽts & Prognoſtications of many mẽ now lately, of many ſad things that are like to befall, not only this Nation, but all Chriſtendome beſides; whether they will prove true or falſe, none but ỳ Lord knows: the ſtars & planets I muſt confeſs are ỳ Meſſengers of God, & are ſent as fore-runners of many things, which they do dive much into, yet faile in their judgements many times: & many times I am perſwaded that the Lord doth call back ỳ terrour of thoſe ſignes and tokens that he ſends, to make them know, that they are but men.

There is many I am perſwaded, ỳ did look to ſee the 29 of March laſt, to be a terrible day, as all writers did prognoſticate. I muſt confeſs the Eclipſe was true, both of the Moon the 15 day, & the Sun the 29, according as they had written; the Moon indeed a very ſad one, & great winds roſe upon her eclipſe, according as M. Culpepper writ in his Almanack: For the Sun, it was eclipſed ſo much, as ỳ appearance of it was like a new Moon; 9 parts of 12 of her

her were darkned, or more, but ỳ ſplendor of that that did appear of it, was ſo bright and glorious, & ſo clear the aire was, that the day was not ſo terrible to behold: But the power of the Lord was admirable in this Eclipſe: I would deſire all you ỳ have ſeen this Eclipſe, to conſider this thing, ỳ power of God over man was this, (that I may with Reverence ſay) He cauſed light out of darkneſſe: for the ſplendor of ỳ part of the Sun that was not eclipſed was ſo glorious, that it gave a luſter on earth frō the dark heavens; which if the Lord had ſuffered the clouds to have covered ỳ part of the Sun that was not eclipſed, wᵗ ſuch clouds & darkneſſe that was in the morning before ſhe was eclipſed, it would have bin then (I think) a diſmall day to lok on indēd; & then perhaps more glory would have bin given to ſome men on earth, then to God above, and afterwards would have bin ſo extolled for their prognoſtications by ſo many ſilly people in theſe times, ỳ they would have tok their Almanacks for Scripture, & have loked more in them, thē in ỳ Bible. They writ very largely of the effects that will follow; what the effects will be the Lord knows: & if they do know by ỳ ſtars & planets, that the Lord doth intend thoſe things that they writ on; yet

let this my Alarum-Bell sound so much cõfort in ỳ ears of all true Christians, that if we wil but truly & with a sincere heart repent us of our sins, & leave them, ỳ Lord will repent him of the evill that hee pretended, & leave punishing: you shall find in the 13 of Hosea the 9 & 10 ver. the comfortable words of ỳ Lord which he spake to his people after he had afflicted thẽ; saith he, O Israel, thou hast destroyed thy selfe, but in me is thy help; I will be thy King, where is any other that may save thee in all thy Cities? by this you may see the Lord hath no delight to the destruction of a nation or people. I desire you likewise, ỳ the brightnes of the Lords mercy in this eclipse of the Sun, may not be a means to harden your hearts, as I am afraid it doth too many in this Land, that makes a laughing at it, & thinks, because it was not so dismal a day as it was spoke of by ỳ Astrologers, ỳ God sent those signs & tokens in vain: I desire you to be carefull what you do, & scoffe not at the wonders of the Lord, for though he lightened the glory of the Sun, in the eclipse; without repentance, he will darken the glory of this Nation, & we may feele ỳ effects. Remẽber what the Lord saith by the mouth of his Prophet, Isaiah, cap. 5. 12 They regard not the workes of the Lord, neither

ther consider the oppression of his hands; therfore my people are gone to Captivity, because they have no knowledge. **I look upon this eclipse in my opinion in two several ways, that it is a fore-runner both of Mercy & Judgement. First, I take it as the Lords mercy, that he shews these signs in heavē to forewarn us on earth of his judgments to come, & that all his people may prepare to meet him by repentance, before the day of his wrath comes upon us. Nert, I loke upon it as his judgments, which he threatens by it; for the Lord may say by us as he did by ỳ Children of** Israel, Amos 3. 2. You onely have I knowne, of all the families of the earth, therefore I will punish you for your iniquities: **For truly I think, no Nation under the Sun hath the Lord done more thē for us, & yet no nation hath provoked him as we have done. Look again in the 4 of** Amos, 9, 10, 11. verses I have sent amongst you the Pestilence, after the māner of Egypt; your young men have I slaine with the Sword, and have taken away your Horses; and I have made the stink of your Corps to come up in your nostrills; yet have you not returned unto me, saith the Lord. I have overthrowne some of you, as I overthrew Sodome and Gomorrah, & you were as fire-brands pluckt out of the burning, yet have you not returned unto

me, saith the Lord: therefore thus will I doe with thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel.

I thinke if we rightly understand these words, the Lord may say as much to England as he did to Israel, & we may apply it to our selves: therefore I conclude this matter concerning the Eclipses; & desire you to take notice of this, that when God shews wonders in the heavens above, and signs in y earth below, 'tis high time to look about us, & not to be as they were in the time of Noah, for, They were eating & drinking, & marrying, & giving in marriage, til the flood came upō thē all. But if you will take my advice, look upon thē as they are men; & though God hath endued them with more knowledge then other men; Yet all the wisdome of this world is but foolishnes, in regard of the knowledge & wisdome of God above. Now give me leave to ring this my Alarum-Bell once more to this sinfull Nation, & to shew you in this Booke, by the help of God & the Scriptures, the reason & cause y the Lord hath to enter into a controversie with us; & truly I think there is none that hears or reads this Book, that hath y fear of God before their eyes, but will acknowledge this Alarum-Bell hath just cause to be rung loud in the ears of all this Nation,

tion, to tel England of her sins, ỹ by prayer we may stand in the gap, to kæpe out the Judgements of God which is like to bee poured out upon this Land.

I refer the consideration of this Book to any Christian, that hath any fæling of the grace of God in them. Was sin ever at a greater height then it is now at this time in our Land? and the more God strives to humble us by his judgments & afflictions, ỹ more do we presume in sin: what sins is there in ỹ Scriptures to be pronounc'd against, but we are guilty of? what Nation under ỹ sun doth more abound in iniquity thẽ we do, & especially now of late times? and briefly, these foure sins which I shall name, are like four Load-stones, to draw down ỹ heavy wrath of God upon us; that is, Pride, Coveteousnes, Blasphemy, and Drũkẽnes; & indeed Pride & Covetcousnes are ring-leaders of most sins under ỹ sun: Pride was one of the chief sins of Sodom. Luk in Ezek. 16. 49. what ỹ Lord saith to Samaria. Behold, this was the iniquity of thy sister Sodom; Pride, fulnes of Bread, & abundance of idlenesse was in her, & in her daughters, neither did she strengthen the hand of the poor and needy. And at vers. 50. And they were haughty, & cõmitted abomination before me; therefore I took thẽ away as I saw good.

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May not the Lord say so to our Nation? did you ever see or hear, that pride was ever grown to ỳ height in Town & City, as 'tis now? nay, there are some that are so puft up with the pride of heart, that they will pine their Carkasse inwardly. What fashiõs is there invented every day, to fulfil ỳ pride of this nation? & we do as 'twere almost tell God to his face, that ỳ more he seeks to humble us by his judgmẽts which he hath sent amongst us, the more we presũptuously seek to exalt our selves, by our pride & ambition: but remember what the Lord saith, He wil pull down the proud and lofty, and exalt the humble and meeke.

Covetousnesse is a sin that is linkt with pride, for neither of them both hath any Charity in them: ỳ poore may lie & starve in ỳ streets, rather thẽ pride or covetousnes will either cloth their nakednes, or fill their bellies: no, no, they will rather eat up the poore (as ỳ Lord saith) rather thẽ feed them. But lok to it, thou that hast corn, & wine, & riches; you are but stewards for ỳ poor, & where ỳ Lord gives much, much he requires, either tẽporal or spiritula: thou must give an account one day, how ỳ hast spent that talent that God hath lent thee; without you use it the beteer, he will say, Depart, I know you not; I was a hungry, and

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you gave me no meat; I was thirſtie, and you gave me no drinke; I was a ſtranger, and you took me not in; naked, & you cleathed me not; ſick, and in Priſon, and you viſited me not: Mat. 25. 42, 43. I think you underſtand, he meant his poore Members on earth; how many poore ſouls in theſe times are ready to ſtarve, & where is the pity or charity ỹ is ſhew'd unto them? Did not Job ſay, The Lord giveth, and the Lord taketh, bleſſed be his Name. And knowſt thou, O man, what ere thou be, how ſoone the Lord may take thy wealth from thée, or thée from it? doe not be led with ỹ fancies of theſe times; that it is a relique of Popery to give alms or be charitable; no, if thou haſt faith & no good workes, it is a dead faith: all thy gold & riches cannot buy thée one dram of Repentance, nor procure one blaſt of breath, more then ỹ Lord (out of his mercy) doth beſtow upon thée: thou mayſt covet riches here on earth, but thou canſt not covet life; thou mayſt covet, but it is in vaine.

The Scriptures are fulfilled in theſe our times, & indeed like in Mat. 24. & read it, & you ſhall find all things fulfilled, only ỹ calling of the Jews, & we know not how ſoon that may be. Our Saviour ſaith, And becauſe iniquity ſhall abound, the love of many ſhall grow cold: & indeed ſo it doth now,

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for there is little Love or Charity to be found amongst us; lok what ỹ Lord saith by the mouth of his Prophet Hosea, Chap. 4. 1, 2. Hear ye the word of the Lord, ye Children of Israel; for the Lord hath a Controversie with the Inhabitants of the Land, because there is no truth, nor mercy, nor knowledge of God in the Land. By swearing, & lying, killing, & stealing, & committing adultery, they break out, & blood toucheth blood: therefore shal the Land mourn, & every one that dwelleth therein shall languish. We may apply this to our selves, if we consider Prophesie: if ỹ Lord will not hold him guiltles that taketh his Name in vaine; How will he hold him guiltlesse, ỹ takes a glory in swearing, as many do in these times, who boast in their oaths, & scarce ever think of God but whē they swear by his name, whether it be false or true: lok in Zechariah 5. 3, 4. you shall see what the Lord sent against ỹ Theefe & the Swearer, for the Lord joyns them both together; for the Swearer robs God of his honour: & he sent out a Curse to destroy them, & it shall remaine in the midst of their house, till it had destroyed both them & it. I desire you ỹ are addicted to that sin beware, for it is such a sin that you can make no excuse for it; it brings you neither pleasure nor profit, unlesse it

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be the wrath of God, which he threatens against presumptuous sins: it is such a sin in this Nation (the Lord be mercifull to us) that you shall scarce walk the streets but you shal hear little Children, ỳ scarce knows the right hand from the left, yet they can learn to swear, & their parents scarce correct them for it. The Lord may well visit the sins of the Father upon ỳ Children, when you suffer your Children to take his most sacred Name in vaine.

The last sin which I have to name: for indeed 'tis not for me to number, nor to reckon all the severall sins of this Nation, for I think we exceed Sodom & Gomerrah in our wickednes; only I have touch't these four sins, as namely, Pride, Covetousnes, Blasphemy, & Drunkennes, which is the foure crying sins of this Nation: my Alarum-Bell rings loud in the ears of all those that loves ỳ sin of Drunkennesse: see what ỳ Lord saith by the mouth of his Prophet Joel, 1.5. Awake ye Drunkards, and weep, & howle all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. Read ỳ Chapter, & you shall find what the Lord did doe for abusing those creatures; for in time of plenty, they made a waste: therefore ỳ Lord brought a Famine & scarcity, because of their Drunkennes & Gluttony.

Again,

Again, look in Habakkuk 2.15,16. Woe unto him that giveth his neighbour drink, that putteſt thy bottle to him, & makeſt him drunk alſo, that thou maiſt look on his nakedneſſe. The cup of the Lords right hand ſhalbe turned unto thee, & ſhamefull ſpung ſhalbe on thy glory. Let us take heed: we have, the Lord be thanked, plenty; but by our riotouſnes, & drunkennes, it is juſt with God to bring a ſcarcity. How many poor ſouls, in this natiõ, would be glad of a draught of Beer to quench their thirſt; when many thouſands take ſo much, they are fain to diſgorge it up again, & worſt then beaſts, moſt ſhamefully abuſe thoſe creatures that God hath ſent for the nourishment of man. I deſire you to beware of that ſin, for a man is not himſelf when he is in drink, he is ſubject to all kind of wickednes. How many dangerous & deſperate ſins hath many men fallen into when they have bin in ỳ caſe, and ſuch great ones too, that hath indangered both ſoule and body.

Now, I have given you warning by my Alarum-Bell, that you may prepare your ſelves by flying from ſin, and flying to the Lord by repẽtance; which if we undoubtly do, we need not fear what man prognoſticates; for the Lord hath promiſed, At what time ſoever a ſinner doth repent him of

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his ſins from the bottome of his heart, he will blot out all his iniquities. **But we muſt not delay our repẽtance; & take our own time, for we k now not how ſone the Lord will come; but let us be like wiſe Virgins, to be ready at all times to meet him, that we may enter into glory with him: for thus much aſſure your ſelves, there is like to be great troubles throughout all Chriſtendome: for all nations are preparing for the deſtruction of one another. Juſt as ẏ Lord ſpeaketh ſhalbe in the latter dayes:** There ſhall be great Tribulations, ſuch as was not ſince the beginning of the world, Mat. 24. 21. For Nation ſhall riſe againſt Nation, and Kingdome againſt Kingdome, and there ſhall be Earth-quakes in divers places, and there ſhall be Famines, and great troubles: theſe are the beginnings of ſorrow, Mark 13.8.

And now to conclude, deſiring you to look in Amos 5.14,16. Seeke good, and not evill, that you may live; and ſo the Lord, the God of Hoſts, ſhall be with you, as he hath ſpoken. Hate the evill, and love the good, and eſtabliſh Judgements in the gate; It may be the Lord of God of Hoſts wil be gracious to ẏ remnant of Joſeph: **For the Lord hath promiſed he will hide his people in th. day of his wrath. Then let us ſeek the Lord while he may be found, before the evill**

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day cõmeth; for if we get under the protection of his Wings, we need not feer the day of Dome, nor the day of Death: neither Sword, Pestilence, nor Famine shal hurt us, for the Lord will bring his people out of all their troubles.

So the last sound of this my Alarum-Bell, concludes with the sweet harmony of Saint Paul, in his Epistle to the Romans, Chap. 8. vers. 38, 39. Which I would desire all Christians in these sad times, to arme thẽselves with the same resolution, and then assure your selves you shall bee more then Conquerors. For, I am perswaded, saith S. Paul, That neither death, nor life, nor Angells, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

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